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ומנוחת כבורי בקבורות מננזה וזה הלשון אשר כתוב במצבה שלו פה טמן וספון אדם חסיד והנון ומעשו נעים ונעים והגנוים בדרבי חסידים וענויים המקובלם בעני הש' מראמים הח' אלעור בן הח' שמואל הלי וכי זכותו וזכותו יעמוד לנו לאחزو מעשו וצדקהו בירינו ומהם לא נסור אנו וצאנצאיינו אא"ס וכאשר אני קרי אלעור מכוי ולמן בחיתתו כן יוכני הש' לע"ה להיות עמו במחיצתו :

There are several variations in reading, but they are mostly unimportant. Dr. Güdemann's version permits women to play for "eggs" "بعد ביצים" for "بعد כלום" Again, my MS. reads *ברות* (p. 295, line 7); *עם הלוייש* for *מרקיט* (p. 296, line 4). With one exception (that on p. 296, line 2 from end), all the corrections suggested by Dr. Güdemann actually occur in this MS., and thus his emendations are confirmed. The grammatical mistakes are fewer in the Bodleian MS., which is on the whole more accurate, but the variations are scarcely of sufficient importance to justify a complete collation.

IV.

ADDITIONS TO BIBLIOGRAPHY.

DR. D. SIMONSEN (of Copenhagen) has very kindly communicated the following additions to the list previously published in this REVIEW:¹—

JACOB OF LISSA, צוואות הנזונים (Warsaw, 1875).

AKIBA EGER (Ibid.).

CHAYIM COHEN RAPORT I, שוחת מים חיים (I. 41).

JOSEPH HA-ZADDIK, of Posen (1881), זכרון שרירית יוסף.

JOSEPH SAMUEL LANDAU (Preface to 1837), בור הבחינה.

MENACHEM CASTELNUOVO (Preface to 1868), שוחית עמק המלך (Leghorn, 1868).

SALMON COHEN, קול בוכים (Fürth, 1820).

MEIR, Rabbi in Tiktin (Lemberg, 1869).

¹ Vol. III. p. 481.

שם הנדוליים דחדש כוד יכין ובווען (MEIR MARGOLIOTH). See Walden's, part 2. p. 30).

SCHIMELKE MEISELS (גויית שמאל, 1848.)

תעודה של תלמיד ביעשט (DRICI YESRIM in בעשט) (see Walden, *ibid.*, p. 11).

As Dr. Simonsen justly adds, many similar testaments must have been published of recent years in Russia and Poland. It would also fully repay the labour were one to carefully go through the prefaces to the large number of *Responsa* contained in the British Museum.

I. ABRAHAMS.
